

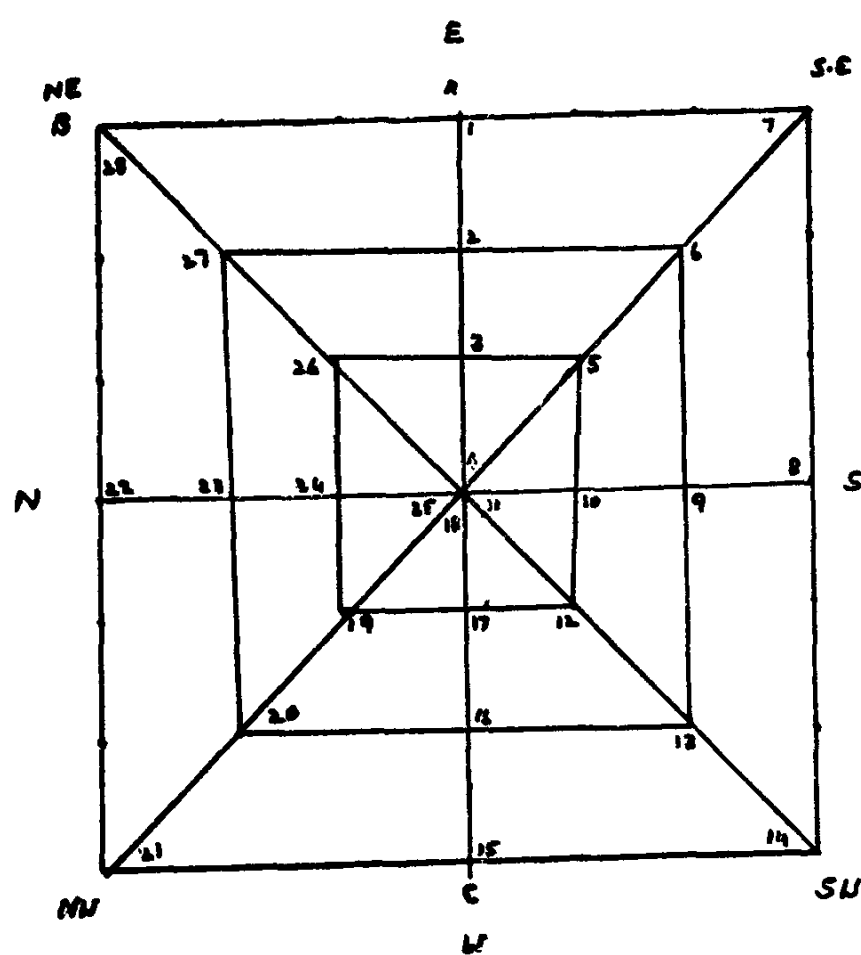
From PRASNA MARGA part I by B.V.Raman (very interesting for yogini, kalacakra....)

KALACHAKRA OR TIME CYCLE

Stanza 81. — By examining Kalachakra, Nakshatra, etc., we can work out Yogini and Mrityu. From these processes also some effects can be predicted.

STAR POSITIONS IN kaLACHAKRA

Stanzas 82 to 84. — Draw three squares, one inside the other and prepare a Chakra as given in the following diagram. Beginning from the centre of the top horizontal line establish the 28 stars (including Abhijit) in the 28 parts in the order shown in the diagram. Starting from No. 1, the count should be done in the order in which the figures are shown in the Chakra.



Stanza 85. — Assign the star occupied by the Sub at the time of query to No. 1. Count from this to the star held by the Moon at the time of query and the point arrived at is Prana. Assign birth star to No. 1 and count from it to the Prana star. The point arrived at is Deha. Always assign Kritika to 28. Count from here to horary star in the anti-clockwise order. The point arrived at is Mrityu. If all these three points fall in the same line, it indicates death.

Stanza 86. — If Deha and Mrityu points fall on one and the same pole, then the sickness will be prolonged. If Mrityu and Prana fall on one and the same, the person will be dull and will have fits every now and then. Assign Kritika to 1. Count from it serially to the stars held by Gulika, by the Sun and by the birth Moon. If the three points fall in the same line or pole (except AC), then death is likely.

NOTES

In the diagram given on page 644 A is the point from which the start of the count should be made. Suppose at the time of query, the Sun is in Aslesha, and the Moon in

Chitta while the birth star is Mrigasira. The points of Prana, Deha and Mrityu have to be ascertained thus :

Prana: 1 represents Aslesha, the star held by the Sun. Counting from this to Chitta, the star held by the Moon, in the order given in the diagram (the point of Prana) falls in 6.

Deha: 1 represents Mrigasira the birth star. Counting from Mrigasira to Chitta in the same order, D (point of Deha) falls in 10

Mrityu : 28 always represents Kritika, the starting point. Counting from this to Chitta (in the reverse order) M (point of Mrityu) falls in 17.

It will be seen that the three points have fallen in different lines or poles.

Just as in the case of Prana, Deha and Mrityu, stanza 86 requires the consideration of the points arrived at by counting from Kritika (putting at No. 1) to the stars held by Gulika, the Sun and (he birth Moon. Here also the pointi should not fall in the same pole. The centre pole (AC) is excepted which means that the three points, as per stanza 86, falling in AC, is not harmful.

It is also implied if the three points, either as per stanza

85 or 86, fall in three different pales, the affliction does not arise.

POSITION OF YOGINI

Stanza 87. — Assign A to Kritika: Count from it clockwise to the star held by the Sun. If this happens to coincide with the point signified by the birth star and Yogini, the native may die. If all the three points fall in the same line or pole, some of the relatives may die. The movement of Yogini is given below:

NOTES
Suppose the birth star is Mrigasira and the star held by the Sun at question time is Dhanishta and Yogini falls at 12 (in the Kalachakra diagram). Counting from Kritika (A) to birth star the point arrived at is 3. Counting again from A to Dhanishta (the star held by the Sun) the point arrived at is 21, Then the three factors do not fall in the same point. Nor do they fall in the same line. Hence the results ascribed in stanza 87 do not apply in this case.

CALCULATING THE YOGINI

Stanzas 88 and 89. — Yogini rises on Sunday to Saturday in the east (1), north (22), south-east (7), south-west (14), south (8), west (15) and north-east (21) respectively. After rising it travels in the course of the day, through all the 8 directions and returns to the starting point by sunset. In the night it starts from the same point and moves once more through the various directions.

NOTES
The rising and course of Yogini on different week-days and during different Yamas are as follows : —
Sunday: Yogini rises in the east at point 1 (in the Kalachakra diagram) and in the first Yama travels through 2, 3, 4, 19 and 10 reaching north-west (21). In the 2nd Yama, it starts from north-west (21) and passes through 20, 19, 18, 10 and 9 reaching south (8).
3d Yama : 8, (south) 9, 10, 11, 26, 27 (north-east)
4th Yama : 29 (north-east) 27, 26, 25, 17, 16 (west)
5th Yama : 15 (west), 16, 17, 18 5, 6 (south-east)
6th Yama : 7 (south-east) 6, 5, 4, 24, 23 (north)
7th Yama : 22 (north), 23, 24, 25, 12, 13 (south-west)
8th Yama: 14 (south-west) 13, 12, 11, 3 2 (east).

Suppose the birth or the query time is at Gh. 25-30 after sunrise on a Sunday. Assume the sunrise to be a 6 a.m. This means that the birth has occurred when 3d ghatis have passed in the 7th Yama, the 6th having ended at Gh. 22-30 the duration of each Yama being Gh. 3 3/4 (1 1/2 hours). In each Yama, Yogini traverses 6 points so that it takes 37.5 vighatis to traverse each point. In the 7th Yama. 4 points (4 x Vi. 37.5 Gh. 2 1/3) have been completed and the 5th point is being traversed.
According to the table, (see p. 648) the 7th Yama starts at point 22 (north) and the 5th in the series happens to be 12 (south-west). Therefore the Yogini's place is at 12.
The eight directions are signified by the following numbers thus : —
East = 1, North-East = 28, North=22, North-West = 21 West= 15, South-West= 14, South = 8, and South-East=7.

The rising and movement of the Yogini on other weekdays can be tabulated as follows:

Yogini Rising Table (both for day and night)						
Yama	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2	3	4	5	6
1st	North 22	South-East 7	South-West 14	South 8	West 15	North-West 21
2nd	South-West 14	North 22	East 1	North-East 28	South-East 7	South 8
3rd	East 1	Southwest 14	Northwest 21	West 15	Nottb 22	North-East 28
	1	2	3	4	5	6
4th	North-West 21	East 1	South 8	South-East 7	South-West 14	West 15
5th	South 8	North-West 21	North-East 28	North 22	East 1	South-East 7
6th	North-East 28	South 8	West 15	South-West 14	North-West 21	North 22
7th	West 15	North-East 28	South-East 7	East 1	South 8	South-West 14
8th	South-East 7	West 15	North 22	North-West 21	North-East 28	East 1

After Yogini rises , according to above table on different week-days, it traverses 6 points (commencing with the point assigned to the direction of rising) in each Yama in the order given for Sunday (vide notes above). To make it

more clear: On Monday, in the 1st Yama, Yogini rises in the North, i.e., at point 22 and therefore follows the order 22, 23, 24, 25, 12 and 13 (e.g. order in 7th Yama on Sunday). In the 2nd Yama on Monday, it rises in the south-west, i.e., at point 14 and traverses 13,12,11,3 and 2 (e.g., order in 8th Yama on Sunday). Take again Saturday. The Yogini rises in the 1st Yama in north-west (point 21) and moves through 20, 19, 18, 10 and 19 (e.g., order in the 2nd Yama on Sunday).

For applying stanza 87, the exact point of Yogini (in Kalachakra chart) has to be decided.

Example: — Required the position of Yogini at 2h. 16m. p.m. (I.S.T.) on Wednesday 16-10-1918.

Duration of day Gh. 29-21 = 2935

Time of birth in Ghatis Gh. 20-33 = 20.55

375

Duration of each Yama will be (375 / 30) x 29.35

= Gh. 3.67

For the required time 5 Yamas have elapsed = 3 67 x 5 = 18.35, Gh. 2-12 (Gh. 2, Vi. 12) having passed in the 6th

2.18 Yama This means the Yogini is (2.18 / 3.67) * 6 in the 4th

point.

On Wednesday Yogini rises in the West (15) in the 6th Yama and moves in the order of 15, 16, 17, 18, 5, 6. The fourth point held by Yogini happens to be 18. In Kala-chakra diagram 18 falls on S.E. in the centre. In the same case, the Sun is in Chitla and the Janma Nakshatra is Satabhisha. Counting from Krittika (A) Chitta falls at 12 and Satabbisha falls at 22. The Yogini has fallen in central line or pole. The Sun has fallen in the 1st pole towards the south and the Moon on the last pole towards the north. Thus there is no affliction.

Stanza 90. — Convert the time (of question or birth) into Vighatikas after sunrise. Divide this by 225. The quotient is the number of Yamas expired from sunrise. Divide the remainder by 37 1/2. The quotient represents the point of Yogini in the diagram. The path of Mrityu is similar to that of Yogini. But there is difference with regard to its rising. On all days it rises in the north-west and passes through the various diks or cardinal points.

Stanza 91. — According to some, eachday in the first Yama Mrityu rises in the north-west (21); in the 2nd Yama south (8); in the 3rd Yama, north-east (28); in the 4th - west (15); 5th — south -east (3); 6th — north (22); 7th — south-west (14) and 8th — east (1). At the end of the 8th Yama it comes to east where it rises in the first Yama of the night repeating the same cycle.

NOTES;Yogini rises at different points (diks) on different weekdays ; but Mrityu rises on all week-days at point 21 corresponding to north-west). Its movement during the 8 Yamas is as follows; It takes, as in the case of Yogini, 37.5 Vighatis to pass through each point of a Yama.

1st Yama	21, 20, 19, 18, 10, 9
2nd Yama	8, 9, 10, 11, 26, 27
3rd Yama	28, 27, 26, 25, 17, 16.
4th Yama	15, 16, 17, 18, 5, 6
5th Yama	7, 6, 5, 4, 20, 23
6th Yama	22, 23, 24, 25, 12, 13
7th Yama	14, 13, 12, 11, 3, 2
8th Yama	1, 2, 3, 4, 18, 20, 21

The position of Mrityu can be located on the same basis as that of Yogini.

Stanza 92. — If Yogini and Mrityu rise in the posion of diks, take it as the end of the movable signs. When these rise in the corners, take it as middle of common signs.

NOTES
In this stanza, we are enabled to locate the positions of Yogini and Mrityu in terms of zodiacal signs. If either Yogini or Mrityu occupies points denoting east, west, north or south, then the Rasis are Aries, Cancer, Libra, Capricorn, etc. If the Yogini or Mrityu is in an angle (northeast, north-west, south-west or south-east), then it is said to be in a common sign (Gemini, Virgo, Cancer, etc.). No fixed signs have come into the picture.

FEATURES OF YOGINI

Stanza 93. — Yogini has two frontal teeth, She is fearful to look at. She is yellow in colour. Her eyes are red. Her terrible voice can be heard in all quarters. Her special taste is for killing. Her dress is of red hue as twilight. She adorns herself with the spoils of killing. Her bangles are serpents. She has a sword in hand which she uses for killing all. She is always deep drunk.

Stanza 94. — Yogini tramples on the 4th house from the sign she stands in ; and cuts the 7th house with her sword.

NOTES
The fearful appearance of Yogini is described to impress the unfortunate effects flowing from its position in the chart. If the Aroodha Rasi of the questioner falls in the 4th or 7th from the sign held by Yogini, the querist will die. Of the two signs, the 7th is the worst.

Stanza 95. — With regard to the rise of Yogini in different directions according to week-days, there is no difference of opinion But with regard to its path, some authors hold different views and they are explained below.

MOVEMENTS OF YOGINI ON WEEKDAYS

Stanzas 96, 97 and 98. — On Sundays, Yogini rises in the east (1) and moves through 7, 2, 6, 3, 5, 6 and 8 diks respectively in the eight Yamas. Monday — 7, 5, 8, 2, 1, 3, 4 and 6; Tuesday — 2, 8, 3, 5, 4, 6, 7 and 1; Wednesday - 4, 2, 5, 7, 6, 8, 4, 3; Thursday — 3, 1, 4, 6, 5, 7, 8, 2 ; Friday — 5, 3, 6, 8, 7, 1, 2 and 4; and Saturday — 6, 4, 7, 1, 8, 23 and 15.

The numbers 1 to 8 respectively denote east, south-east, south, south-west, west, north-west, north and north-east, and also signify the 8 Yamas.

The author explains matha bheda or difference of opinion and gives another method (we shall call it B) in vogue amongst a certain section of ancient astrologers in the matter of the movement of Yogini. (The earlier method described we shall term as A.) In the matter of the initial rising of Yogini in the 1st Yama, there is agreement. But in regard to its movement there is difference. And indeed the difference is formidable. Take for instance Sunday. According to method B, in the first Yama it rises in the east; (1) in the 2nd Yama it is in the north (7); in the third Yama south-east (2); in the fourth Yama, south-west (6); in the 5th Yama, west; in the 6th Yama west (5); in the 7th Yama north-west (6) -and in the 8th Yama north east (8). For the convenience of the readers, the rising of Yogini (on Sunday) according to methods A and B is tabulated as follows :

Ywama	Method A	Method B
1st	East(1)	East (1)
2nd	north-west (21)	north (7)
3rd	south (8)	south-east (2)
4th	north- east (28)	south-west (4)
5th	west (15)	south (3)
6th	north (22)	north west (6)
7th	south-west (14)	north-east (1)

According to method A, numbers given in brackets represent direction as shown in the Kalachakra diagram. According to method B, numbers indicate the directions in the regular order of east (1), south-east (2), etc.

According to method A Yogini having risen say in the east on Sunday touches points 2, 3, 4, 19 and 20, in the 1st Yama, whereas according to B, no such movement within the Yama is indicated.

Stanza 99. — Thus Yogini after rising in a particular Dik traverses through the various Diks in different Yamas and reaches the 8th Dik after 8 Yamas.

NOTES
Suppose on a particular weekday it rises at a particular Dik. or direction, e. g., Sunday, in the east in the 1st Yama. In the 2nd Yama it reaches the 7th cardinal point (Dik) therefrom; in the 3rd Yama, the 4th therefrom; in the 4th Yama the 3rd therefrom; in the 5th, the 8th from it; in the 6th, 3rd from it; in the 7th, the 2nd from it; and in the 8th Yama the 3rd from it. This is the order in which the Yogini moves on all days. In other words, Yogini returns to the 8th Dik from the starting Dik at the end of the 8th Yama.
For example, take Monday. Yogini rises in the north in the 1st Yama; in the 2nd Yama the 7th Dik (from the north) viz., west. In the 3rd Yama it moves into the 4th therefrom (west), i.e., north-east; in the 4th Yama it moves into the 3rd from northeast, viz., south-east; in the 5th Yama it moves into the 8th from south-east, viz., east. In the 6th Yama it gets into the 3rd from east, viz., south. In the 7th Yama it traverses the 2nd from south, viz., south west; and in the 8th Yama Yogini gets into the 3rd from west, viz., north-west which Dik happens to be the 8th from the rising Dik north.

LONGITUDES OF YOGINI AND MRITYU

Stanza 100. — Multiply the Ishta Ghatas by 96. Divide the product by 30. The quotient is the Rasi. Reduce the remainder to degrees, minutes, etc. Expunge multiples of 12. (a) Note the Rasi Yogini is in at the required time, (b) Then deduct (a) from (b). The exact sphuta of Yogini is obtained. By a similar process the position of Mrityu can also be known.

NOTES; Let us again take the example given under stanzas 88-89, viz., birth on Wednesday 16-10-1918 at about 2h. 15m. or Gh. 20.33 (i. e., 20 55) after sunrise. Duration of day = 29.35
On the day and at the time of birth Yogini is in the 4th point in the 6th Yama, which means the point held by Yogini happens to be 18 in the Kalachakra diagram and this falls on S.E. in the centre. This means Yogini is in the middle of Virgo (15°) or Kanya.
Now applying this stanza
(Ishta Ghatas x 96)/30 =(20 33 x 96)/30
= 65.056 = 65 signs and 1° 40' 45*
Expunging multiples of 12 we get 5s 1° 40' 48" (a)
Yogini's Rasi position is 3s 15° (b)
Deducting 5s 1° 40' 48" (i.e., a) from 5s 15° (b) we get 5s 15° 0' 5s 1°40'48" 0 14° 40' 48" = The longitude of Yogini is Aries 14° 40' 48".
Regarding the position of Mrityu in the above example (a) is common to both Yogini and Mrityu. As regards (b), i.e., the Rasi position of Mrityu. It rises each day in the N.W. (corresponding point 21) unlike Yogini which rises in

different directions on different days.

In the 6th Yama the 4th point happens to be 25 (ride stanza 91) which means north. The Rasi position of Mrityu is Capricorn 30°. Therefore $b - a$, i.e., $300^\circ - 151^\circ 40' 48'' = 148^\circ 19' 12''$, i.e., the position of Mrityu = Leo 28° 19' 12". Stanza 101. — If the query is made at the time when Mrityu is passing into the interior predict that the questioner will die.

If Mrityu happens to go out, then the native will not die If he goes out through the east at the time, a tree will fall down. If he issues out through south-east, cows will die. If he goes out through south, some of his near relatives will die. If he goes through south-west, animals such as deer will die near. If he goes out through west, female buffaloes will die. If he goes out through north-west, high amongst Chandalas will die. If he goes out through north, low amongst Chandalas will die. If he goes out through north-east, Brahmins near will die.

Carefully study the diagram and see when he goes in and when he goes out by noting points.

MOVEMENT OF MRITYU

Stanza 102. — According as at the time query is put Mrityu issues out through south-west or west then servants or quadrupeds of the questioner will die If these events happen, then it can be predicted that the questioner will not die.

Stanzas 103 and 104. — In the Poorvardha of a yama if Mrityu gets in through the east Dik at the time of the query, death of a person belonging to the ruling class may happen in a near place. If Mrityu gets in through south-east Dik, incendiarism is to be feared. If through south, some person falls unconscious due to excessive eating of nuts; if south-west, the questioner himself may get sick by eating nuts; if west, he will have watery diseases as dysentery, vomitting, etc.; if northwest, trouble from thieves and consequent uproar; if through north-east, sudden fits. If these ominous signs take place, you can predict the death of the questioner is certain.

Stanza 105. — According to Sara Samgraha Mrityu rises thus at the the time of sunrise. Sunday in the east, Tuesday south-east, Thursday south, Wednesday south-west, Friday west, Saturday north-west and Monday north. It traverses through the 8 points of the compass thrice in the day-time and thrice in the night-time in a clockwise direction. 'Kala' also rises in the same Diks as Mrityu but traverses through the cardinaj points in an anticlockwise direction thrice in day-time and thrice in night time.

NOTES

How Mrityu and Kala are to be calculated have been given in Chapter V, Verse 23.

Stanzas 106 and 107. — Yogini stays along with Kala and Mrityu in the Dik (cardinal point) where these rise, during the first Yama on all days. In the 2nd Yama Yogini stays in the rising direction of the next day; in the 3rd, in the rising direction of the 3rd day; in the 4th Yama the fourth day and so on. In the 8th it will stay in the north-east on all days. East signifies Aries and Taurus The first and the second parts of the Yama denote Aries and Taurus respectively. Similarly, south signifies Cancer and Leo, the west Libra and Scorpio and north Capricorn and Aquarius. South-east, south-west, north-west and north-east respectively represent Virgo, Sagittarius, Pisces and Gemini. Yogini aspects the 7th sign from the sign occupied by it. If the Arudha Lagna of the querist happens to be the 4th or 7th from Yogini, death may take place.

NOTES

In the matter of calculation of Yogini, etc., there appears to be much repetition. Therefore one will do well to stick to the methods suggested in the earlier stanzas of this chapter.

According to stanzas 106 and 107 the movement of the Yogini will take place thus:

SUNDAY

1st Yama — east, 2nd north (same as 1st on Monday), 3rd south east, 4th south-west, 5th south, 6th west, 7th north-west, 8th north-east.

MONDAY

1st north, 2nd south-east (same as 1st on Tuesday), 3rd south-west, 4th south, 5th west, 6th north-west, 7th east and 8th north-east.

The 1st on Tuesday will be south-east (the 2nd on Monday).

This way the Yogini cycle can be calculated for all week-days.

Stanza 107 merely clarifies what is given in stanza 106.

YOGINI MOVEMENT

Stanza 108. — The movement of Yogini through the various tithis or lunar days are described in the form in which Yogini's movement during the week-days has been given.

Stanzas 109 to 115. — Yogini rises and moves during the eight Yaraas in the eight directions on different lunar days as follows : —

Prathama and Navami (1st and 9th): east, north, south-east, south-west, south, west, northwest and north-east;

Dwiteeya and Dasami (2nd and 10th): north-west, north-east, south-east, east, south-west and north-west; Triteeya and

Ekadasi (3rd and 11th): south-east, north-east, south, west, south-west, north-west, north and east; Chat hurt hi and

Dwadasi (4th and 12th): south-west, south-east, west, north, north-west, north-east, east and south ; Panchami and

Trayo-dasi (5th and 13th): south, east, south-east, northwest, west, north, north-east and south-east; Shashti and

Chaturdasi (6th and 14th): west, south, north-west, north-east, north, east, southeast and south — west; Saptami and

Pournamasya

or Amavasya (7th and 15th or 30th): north-west, south-west, north-east, south-east, south and west; and Ashtami (8th) : north-east, northwest, east, south, south-east, south-west, west and north. The same arrangement holds good both for bright and dark halves.

NOTES

These stanzas deal with the rise and movement of Yogini on different lunar days Except ashtami (8th day), two lunar days are clubbed together implying that on both these days the same arrangement holds good. For instance let us take shashti (6th) and chaturdasi (14th). The Yogini rises in the west in the first Yama, goes to south in the 2nd Yama, to north-west in the 3rd Yama, north-east in the 4th, north in the 5th, east in the 6th, south-east in the 7th and south-west in the 8th Yama.

The Diks or points of compass are indicated in letters. Their conversion into numbers is given in the appendix.

Stanza 116. — If Yogini aspects the birth Lagna or Arudha Lagna, the querist will meet with his death.

NOTES

The birth Moon is also included in this combination. Yogini should not aspect the birth-Moon.

Stanza 117. — For questions like "shall I fall in hell", "will I go to heaven", "can I get wealth " answers should be given as follows:

Stanzas 118 and 779. — The three sthunas, vishaghatika, vishtikarana, gandaatha, vaidhriti lata parivesha, vyathipatha, dhuma, ekargala, rising of Saturn, rising of Rahu, rising of Ketu and rising of Gulika are the doshas. If these doshas afflict the ascendant, the Moon or the Sun, the native suffers hell in this world itself, which consists of sorrow, dishonour and poverty.

NOTES

The three sthunas are (1) Kantakasthuna, (2) Rakta-sthuna and (3) Sthuna.

Stanzas 120 and 121. — The asterism arrived at by counting from Moola, the same number as intervenes between the nakshatra held by the Sun at the time of query to Moola, is called kantaka nakshatra. The same reckoning with reference to Mars gives sthuna. The asterism arrived at by counting from Moola that number which is the sum of the kantaka and sthuna asterisms gives kantakasthuna. By subtracting the longitude of Mars from 138° , raktasthuna is obtained. If these doshas afflict Arudha Lagna or the Moon At the time of query, the native's life in this world will be equivalent to hell. If the Sun either in the birth chart or in the query chart is afflicted by these doshas, the native goes to hell after death.

NOTES

How to calculate the sthunatraya (three sthunas) have been explained in the above two stanzas.

(1) Count from the star or constellation held by the Sun to Moola. Note the number. Count the same number from Moola, the star held by kantaka is obtained.

Example. — The Sun is in Aslesba. Counting from this star to Moola we get 11I. Counting 11 from Moola we get Bharani. Therefore kantaka is in Bharani.

(2) Mars is in Pubba. Counting from Pubba to Moola we get 9. Counting 9 from Moola we get Revati. Therefore the position of sthuna is Revati.

(3) Adding the number of the kantaka star (Bharani- 2) to the number of the sthuna star (Revati — 27) we get 29, i.e., 2, after expunging 27. The 2nd from Moola is Poorvashadha. Therefore kantakasthuna is in Poorvashadha.

(4) Longitude of Mars is 125° . Subtracting this from 138° the result is 13 . This falls in Aswini. Therefore, raktasthuna is Aswini

SIGNS OF KRITA YUGA ETC

Stanza 122. — The longevity of man in Krita, Treta, Dwapara and Kali Yugas respectively are 1000, 500, 250 and 125 years. Planets occupying the signs and Navamsas of Krita, Treta, Dwapara and Kali Yugas contribute their Dasa years, in full, half, quarter or one-eighth respectively as the longevity of the person.

NOTES

The Kritayuga signs are Aries Leo and Sagittarius; Thretayuga signs are Taurus, Virgo and Capricorn; Dwapara yuga signs are Gemini, Libra and Aquarius; and Kaliyuga signs are Cancer, Scorpio and Pisces.

Stanza 123 to 125.-Persons born in Krita yuga signs or Navamsas get everything unasked. Those born in Tretayuga signs will get wealth, etc., if they aspire for them. Those born in Dwaparayuga signs will be able to make money by trade, etc. Those born in Katiyuga signs cannot get wealth by any of these ways.

This theory can be skilfully used for interpreting Dasa and Bhukti results.

NOTES

In interpreting effects of planets occupying signs of different categories listed above, one has to take due note of their own inherent strengths and weaknesses. A literal application is not called for. It is also suggested that in regard to questions bearing on financial matters, the principles given in the above three stanzas could be applied. Thus if at the time of query, the lord of the 2nd is disposed in the 11th which happens to be a Kritayuga sign, then the forecast can be made that without much effort his financial problems will be straitened.

CONCLUSION

The sixteen Chapters of the first part have been completed. The work Prasna Marga has been written in deference to

Dik	Bright Half (Sukla Paksha)		Dark Half (Krishna Paksha)	
East	1. Prathama	11. Ekadasi	6. Sbasthti	
North	2. Dwiteeya	12. Dwadasi	7. Saptami	...

South-East	3.	Thritbeeya	13.	Trayodasi	8.	Ashtami	...
South-West	4.	Chaturthi	14.	Chaturdasi	9.	Navami	...
South West	5.	Panchami	15.	Pournami	10.	Dasami	11. Ekadasi
	6.	Shasti			1.	Prathama	
North-West	7.	Saptami			2.	Dwiteeya	12. Dwadasi
North-East	8.	Ashtami			3.	Thrithieya	13. Thrayodasi
Akasam	9.	Navami			4.	Chathurthi	14. Chaturdasi
Bhoomi	10.	Dasami			3.	Panchami	15. Amavasya